

complete edition of his poems was published in 1952, and many of his works have been reissued in the 1980s.

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Gert Hekma

### HADRIAN (76–138)

Roman emperor from 117 to 138. Protected and adopted by the emperor Trajan, Hadrian had a military and political career before ascending the throne upon his protector's death. Hadrian traveled extensively throughout the Empire, undertook extensive administrative reforms, built cities, roads, public buildings, and aqueducts. He withdrew the Roman armies from Assyria, Armenia, and Mesopotamia to reduce the cost of maintaining the eastern frontier of the Empire, but fought a war against Bar Kochba's uprising in Palestine that ended with the devastation of the country and its decline as a center of Jewish cultural life.

Though married to Sabina, Hadrian is remembered most of all for his attachment to the youthful Antinous (ca. 111–130), whose beauty, perpetuated in countless busts and reliefs, won the emperor's affection. During a voyage up the Nile Antinous was drowned under circumstances that gossip enveloped in romantic legend, even to the point of asserting that the youth had sacrificed his life for his lover. In his grief Hadrian ordered the boy deified as god and hero, and even authorized the belief that Antinous had ascended to the firmament as a new star, though it was only in the Renaissance that Tycho Brahe confirmed the emperor's wish by assigning the name to a heavenly body.

In Egypt Hadrian founded a new city named after Antinous, and elsewhere in the empire the youth was commemorated by cult, festival, and statues. Surviving are numerous inscriptions in his honor, and Pancrates and Nicomedes composed

poems to celebrate his qualities. Scandalized by these actions of the emperor, the early Christians contrasted their reverence for the saints and martyrs with this object of an "impure" passion.

A great patron of the arts, Hadrian brought the Roman revolution in architecture that had commenced under Nero to its fulfillment, as seen in the Pantheon, which still survives in the Eternal City. Outside Rome, at Tivoli, Hadrian's villa displays a series of innovative pavilions recalling places he had visited, so that he could revive the happy memories at his leisure. Hadrian may be deemed the archetype of the wealthy homosexual traveler and connoisseur.

Hadrian's reign was marked by the flourishing of the neo-Greek manner in art, one of whose most frequent themes was the Antinous type of male beauty, echoed in scores of coins and statues that can be seen today in museums. The aura of mystery that enveloped the death of Antinous has inspired modern literary treatments of the liaison, some explicit in their analysis of the homosexual motif, such as Marguerite Yourcenar's *Hadrian's Memoirs* (New York, 1954). Antinous remains the archetype of the handsome youth protected by a noble lover that was the ideal of Greek *paidasteria*, and the embodiment of the beauty of late adolescence immortalized by untimely death, while Hadrian stands out as one of the "good emperors" under whose enlightened rule Greco-Roman civilization flourished throughout the Mediterranean world.

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Warren Johansson

### HAFIZ (CA. 1320–CA. 1390)

Persian poet. Hafiz was the title of Shams al-Din Muhammad, whose tomb remains a pilgrimage site near Shiraz in southern Iran. While every detail of his life

can be contested, no one can question his mastery of *iham*—Persian for ambivalence.

Politically, Hafiz lived in a troubled time. The Arab ascendancy over Persia had broken and at the end of his life was replaced by Mongol rule. Hafiz never became a court poet, but neither did he suffer martyrdom, and, despite the changes in rulers, he was able to spend most of his life and to be buried in Shiraz, the city of his birth. The legend of his meeting with the Mongol Tamerlane (Timur) demonstrates Hafiz' subtle diplomacy. The conqueror challenged the poet's offering of two of Tamerlane's cities for a boy. (Emerson translates the verse: "Take my heart in thy hand, o beautiful boy of Shiraz! I would give for the mole on thy cheek Samarcand and Buchara!") Hafiz responded that "because of such generosity I now come before you a poor beggar." Tamerlane rewarded the poet, but the conqueror may not have shared the poet's love of roughs—in Persian *rends* or vagrants who loved wine, poetry, and boys. Muslims who, like Hafiz, favored rough trade found support in the tradition that Mohammed said, "I saw my Lord in the shape of a beautiful young man with his cap askew."

Religiously, Hafiz' name suggests Islamic orthodoxy: in Arabic, *hafiz* means "protector"; it was one of the names of Allah and was a title given those who had memorized the entire Koran. For a time Hafiz earned a living copying theological works; a copy in his hand of Sufi Amir Khusrau is dated 1355. Iranians now read Hafiz as a Sufi mystic; in 1979 the Ayatollah Khomeini (using the pseudonym "Hendi") published a collection of Hafizian verses. During his life Hafiz attacked the orthodox and praised Mansur al-Hallaj (d. 922), a Sufi martyr beheaded in Baghdad as a heretic. Hafiz spurned mosques in favor of taverns where he found men, who led him to ecstasy: "With mussed-up hair and sweating brow, bright lips, intoxicated smile, shirt torn open to the waist, singing a sonnet softly, his cup contains an overpowering joy." Legend held that at his

death the orthodox disputed Hafiz' right to burial, but he was granted honors after a youth by chance drew the following line from his work: "Dance joyfully by Hafiz' grave; buried in sin, he's carrying on in Paradise."

Poetically, Hafiz has endured many interpretations. In Urdu-, Turkish- and Persian-speaking societies, only his collected verses and the Koran are used for divination. His work has survived but not with any accepted canonical text; collected works range from 152 to 994 poems. But virtually no one questions that Hafiz is the greatest writer of Persian *ghazals*, a form which he perfected. Like the sonnet, the *ghazal* was often a love song. Among predecessors, Sa'di (also from Shiraz) had a strong influence; at least thirty of Hafiz' *ghazals* use the same end rhymes, metrical pattern and subject as Sa'di's. And Hafiz shared some of Omar Khayyam's love of the moment as well as Rumi's intensity. Like Rumi, Hafiz paired divine beauty (*jamal*) with divine terror (*jalal*), nightingale (*bulbul*) with rose (*gul*). The complexity of his verse can be seen in his lines about the first letter of the Arabic alphabet (*alif*): "Only the *alif* [i. e., penis] of my lover standing scratches my heart slate." Here the blend between the body and a mystical monotheist are combined ingeniously in writing.

Pederasty, which lies at the center of Sa'di, Rumi, and Hafiz' work, is censored even today from English translations. Joseph von Hammer translated Hafiz into German in two volumes in 1812–13, with male-male lovers (as in the Persian) because he was "afraid of getting entangled in contradictions by praising girls for their green-sprouting beards." Friedrich Rückert published even finer translations of Hafiz in 1822 which were shared with his friend Count Platen. In 1908, Friedrich Veit wrote a thesis, "Des Grafen von Platen Nachbildungen aus dem Diwan des Hafis," which celebrated the homoerotic aspects of Hafiz. Goethe, Emerson, and Nietzsche were among the most famous who wrote

poems from Hafiz based on German translations.

Contemporary Muslims like Khomeini angrily reject European interpretations of Hafiz as an unrestrained libertine, drunkard, and pederast. Europeans can be faulted for projecting their desires on people they have defined as aliens, but the rising nations of Asia have themselves been tricked into suppressing their own customs to please missionaries. In his own time Hafiz had to struggle against the Islamic proscription of drinking; he struggled to go beyond good and evil, God and Satan, the body and spirit by transcending dualities. In his quest he searched for boys who wore their caps askew.

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## HAITI

This French- and creole-speaking black republic of over six million people occupies the western third of the island of Hispaniola. Although handicapped by poverty and political discord, Haiti is a remarkable cultural amalgam, retaining many hallmarks of the African diaspora.

In the early 1980s claims were made that male homosexuality is such a tabooed topic in Haitian culture that dying AIDS patients would necessarily deny any homosexual involvements. Yet earlier observers such as the anthropologist Melville Herskovits, who studied rural Haiti, were able to elicit information about attitudes toward local homosexuals. The attitudes reported—bemused denigration—and the lack of any attempts to extirpate homosexual behavior do not differ from those known throughout Latin America. If anything, less prominent machismo in Haiti connects with greater toleration of homosexuals in *voudon* cults than is imaginable in any Spanish-speaking Latin American societies. Bahia, in one of the most Afro-American parts of Brazil, which

was similarly populated from Dahomey (now Benin), is the closest cultural analogue. There, cross-gender possession and homosexuality are prominent parts of Xango cults. The literature on *voudon* contains many mentions of possessions by *loas* (spirits) of a sex other than that of the person possessed. No particularly notable taboo on homosexuality was reported in pre-AIDS ethnographic literature. This claim would seem to have been concocted to protect tourism in Haiti. Explicit gender non-conformity in the folk religion, which was sanctioned by the Duvalier regime between 1957 and 1986, was notable; the homosexual taboo is not found there.

Any serious assertion that it is particularly difficult to elicit information about homosexuality from Haitians must be comparative, but no one has compared elicitation in Haiti with elicitation in the Dominican Republic (the Spanish-speaking other portion of the island of Hispaniola), Bahia, or any other point for comparison. In the United States itself, one observer has noted, "except for three cases of AIDS in admittedly homosexual Haitians, none of the other cases reported have admitted to homosexual activity despite intensive questioning in both French and Creole by both American physicians and by Haitians."

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Stephen O. Murray

## HALL, RADCLYFFE (1880-1943)

English novelist and poet. Born to a well-to-do family in Bournemouth, Hall was left a good deal to herself as a child, developing her own identity under her favorite name of "John." Throughout her life she was to affect a strikingly masculine appearance. At the age of 27 she fell in